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A SHORT LECTURE

(IN ENGLISH)

ON

JNANAM.

DELIVERED BY

'SATH DHARMARATNA,' 'DHARMABHUSHANA'

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(IN TAMIL)

AND

THE PAMPHLET

"THE GIST OF ADVAITA"

(IN ENGLISH)

BEFORE

H. H. THE MAHARAJAH OF MYSORE

AT

THE SUMMER PALACE, MYSORE

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R. V

PREFACE.

I have very great pleasure in publishing this short lecture on **'JNANAM'** delivered by me before His Highness The Maharajah of Mysore on May 11th, '34. I have here and there made certain verbal alterations for the sake of clearness; and to support the new ideas which I have added by way of explanation, I found it necessary to cite a few more quotations. However, the most important addition to the lecture is that on Samadhi which, I hope, will interest H. H. The Maharajah. Having said much about the mind, any non-reference to Samadhi, which is a function of the mind, might be felt to be an omission. I have therefore said a few words about 'SAMADHI' and thereby enlarged the lecture so as to make it more useful as a publication.

Since the lecture was delivered, several gentlemen, both in Mysore and Cochin, had the kindness to meet me with their request that the lecture should be made available for the information of the public at large. Hence I venture to place the pamphlet in the hands of the public.

The English translations of the Gita Stanzas are taken from the late Dr. Annie Besant's excellent translation of "THE BHAGAVAD-GITA."

CHITTUR-COCHIN,
29—6—1934.

(Sd.) ***R. Subramania Iyer.***

LIST OF UPANISHADS AND ABBREVIATIONS.

	UPANISHAD		Abbreviation used.
1.	Adhyatma	....	Adh.
2.	Amrutabindu	....	Amb.
3.	Annapurna	....	Ann.
4.	Atmabodha	....	Atm.
5.	Brihadaranyaka	....	Bri.
6.	Chandogya	....	Cha.
7.	Darsana	....	Dar.
8.	Kata	....	Kat.
9.	Mahanarayana	....	Mah.
10.	Maitrayana	....	Mai
11.	Mandukya	....	Mand.
12.	Naradaparivrajaka	....	Nar.
13.	Niralamba	....	Nir.
14.	Paingala	....	Png.
15.	Sarasvatirahasya	....	Sar.
16.	Skanda	....	Skn.
17.	Sukarahasya	....	Suk.
18.	Svetasvatara	....	Sve.
19.	Tejobindu	....	Tej.
20.	Trisikhi Brahmana	....	Tri.
21.	Varaha	....	Var.
22.	Vishnupurana	....	Vish.
23.	Yogasikha	....	Yog.

Gita 11-45 The first figure refers to the Discourse from which a quotation is used and the second figure refers to the stanza in the Discourse.

॥ श्रीः ॥

JNANAM.

Your Highness,

Though a Cochinite, having heard that Your Highness is taking a very keen and absorbing interest in everything Indian, I venture to place before Your Highness a few points from Vedanta. Being accustomed to lecture in Tamil, I do not know whether I will be able to place the points successfully in English before Your Highness. At any rate, I cannot be sufficiently thankful for Your Highness for the very kind interview that Your Highness is pleased to grant me.

I have to begin by saying that I feel nervous to speak in the presence of Your Highness. Why so?

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देवरूपम्
प्रसीद देवेश जगन्निवास ॥ (Gita 11-45)

"I have seen that which none hath seen before,
My heart is glad, yet faileth me for fear;
Show me, O God, Thine other form again-
Mercy, O God of Gods, home of all worlds."

Arjuna, seeing Bhagawan's Viswarupa for the first time, felt nervous though mingled with pleasure. What then is the cause of my fear?

नराणां च नराधिपम् माम् विद्धि ॥ (Gita 10-27)

"Of men know me as the Monarch"

This purports to say that Your Highness represents Vishnu. It is also being confirmed by the statement. ना विष्णु पृथिवीपतिः "There is divinity in the Lord of the Earth" (Vish.) Is it not then the just cause for fear? But Arjuna got rid of his fear on seeing the ordinary rupa of the Bhagavan which was shown to him as prayed for by him.

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥

(Gita 11-51)

"Beholding again Thy gentle human form, O Janardana, I am now collected, and am restored to my own nature." Similarly I must be fearless; for, things done with fear will not be effective, so that if Your Highness can gracefully overlook any errors in this short paper, my fear will disappear. Now I begin.

What is the effect of Vedanta? If one who has rightly understood Vedanta be asked, "Who are you?", he will immediately reply, "I am neither man nor God. But I am the Atman."

अज्ञानमेव न कुतो जगतः प्रसंगो-
जीवेश देशिक विकल्प कथातिदूरे ।
एकान्तकेवल चिदेक रसस्वभावे
ब्रह्मैवकेवलमहं परिपूर्णमस्मि ॥ (Var.)

"Atman is devoid of ajnanam. His very nature is jnanam. So such differences as soul, God and preceptor are far away from him. (Such being the case) where is the talk of the Universe which is the result of ajnanam. I am that Atman, who is all pervading." Such is India's glory.

मयि जीवत्वं ईशत्वं कल्पितं वस्तुतः नहि ।
इति यस्तु विजानाति समुक्तो नात्रसंशयः ॥ (Sar.)

"To Atman, Soul and God are only the distinctions of the mind without being a fact. One who has thus realised becomes liberated. About this there is no doubt." Here it must be pointed out that wrong interpretation of the Shastras leads to misery, for such interpretations are "of darkness."

अधर्मं धर्ममिति या मन्यते तमसा वृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥
(Gita 18-32)

"That which, enwrapped in darkness, thinketh wrong (Adharma) to be right (Dharma) and seeth all things subverted, that reason (Budhi), O Partha, is of darkness." And the effect of Tamoguna is misery:

अधो गच्छन्ति तामसाः । (Gita 14-18)

"The Inert go downwards."

Countless indeed are the books on Vedanta so that one, taking any number of births, will not be able to exhaust them.

अपि वर्षसहस्रायुः शास्त्रान्तम् नातिगच्छति ।
विहाय शास्त्रजालानि यत्सत्यं तदुपास्यतां ॥ (Png).

"Even a person living for a thousand years will not be able to come to the end of Shastras. Let truth be pursued leaving alone the set of Shastras." However, the purport of Vedanta, the highest branch of knowledge, can be stated in a word or two. One seeing activities in Atman becomes 'ajnani' and one not so seeing is 'jnani.' This is the purport of the entire 'moksha' literature.

एतत् ज्ञानं च ध्यानं च शेषो न्यायस्य विस्तरः ॥ (Amb.)

"This is jnanam; this is dhyanam. The other reasons are but explanatory." But a jnani differs from an ajnani even as light differs from darkness.

दूरमेते विपरीते विषूची अविद्यायाच विद्येति ज्ञाता ।
(Kat.)

"Let it be known that avidya and vidya are so adverse that they produce a world of difference in effect." The effect of ajnanam is stated thus:

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ (Gita 5-15)

"Wisdom is enveloped by unwisdom; therewith mortals are deluded." This must be taken to mean that ajnanam is the cause of all misery for man whereas jnanam

brings eternal happiness. This contrast is clearly emphasised in the Varaha Upanishad:

अज्ञस्य दुःखौघमयं। ज्ञस्य आनन्दमयं जगत्॥

(Var.)

"That very universe which is all misery for the ajnani is all happiness for the jnani." In this connection it is interesting to note how 'ajnanam' is defined:

रज्जौ सर्पभ्रान्तिरिव अद्वितीये सर्वानुस्यूते सर्वमये ब्रह्मणि देवतिर्यकूनरस्थावरस्त्रीपुरुषवर्णाश्रमबन्धमोक्षोपाधि नानात्म भेद कल्पितं ज्ञानं अज्ञानं॥ (Nir.)

"Ajnanam is that knowledge which gives reality to the apparent differences in the Atman which is without a second, all-pervading and all-penetrating; the differences between deva, mruga, nara, sthavara, stri, purusha, varnashrama bandha, moksha, upadhi are similar to the delusion caused by the mistaking of a rope for a snake."

Again, one identifying the features of the mind, becomes a jnani; for, for such a person the mind becomes an object of knowledge. (so different from him.)

यदा पश्यति चात्मानं केवलं परमार्थतः।
मायामात्रं जगत्कृत्स्नं तदा भवति निर्वृतिः॥ (Dar.)

"He who sees that he is distinct from the universe which is but maya becomes liberated." And so the activities of the mind do not bind him, the mind being different from Atman, the knower.

परिपूर्णः परात्मास्मिन् देहे विद्याधिकारिणि ।
बुद्धेः साक्षितया स्थित्वा स्फुरन्नहामितीर्यते ॥ (Suk.)

"In this body, the Atman which is all-pervading is the knower, witnessing (and therefore being different from) the mind. This is SELF."

What is mind? It is Maya.

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥
(Gita 15-7)

"A portion of Mine own self, transformed in the world of life into an immortal Spirit, (Jiva, a life, individualised from the Universal Spirit) draweth round itself the senses of which the mind (Manah) is the sixth, veiled in matter (Prakriti)". More accurately, it is a scintilla or spark or particle of maya.

यो योनिं योनिं अधितिष्ठत्येकः । (Sve.)

"The Atman is one who pervades maya as well as its parts." The effect of maya is

मायामात्रमिदं द्वैतं । (Mnd.)

"The appearance different from Atman is dwaitam and it is but maya." And the effect of the mind is

मनोदृश्यमिदं द्वैतं । (Mnd.)

"This dwaitam is seen by the mind." Thus the effect of maya and the effect of mind are the same so that mind becomes maya.

Mind and buddhi are synonymous, though the latter is often used when mind becomes capable of grasping such subtle things as the Atman. When one merely thinks, it is called mind. But when one uses discretion, it is called buddhi like the different functions discharged by the same person in different capacities. "Buddhi is the mind's capacity to comprehend subtle things" (Sri Sankara.) The mysterious creative power of buddhi is thus defined:

ब्रह्मणस्सकाशान्नानाविचित्रजगन्निर्माणसामर्थ्यैकबुद्धिरूपब्रह्म-
शक्तिरेव प्रकृतिः। (Nir.)

"Only the Brahman's creative power, buddhi, creates a mysterious universe due to the mere presence of the Brahman (which has no activities.)" This makes it clear that there could be no creation without the Atman. Similarly what is the effect of the mind?

चित्तं प्रपंचमित्याहुः। (Tej.)

"It is said that mind is the universe." It may thus be seen that buddhi and mind are identical,both being instruments of creation. Scholars well-versed in the Gita may point out that Manah and Buddhi are different:

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः॥

(Gita 12-14)

"Ever content, harmonious, with the self controlled, resolute, with mind (Manah) and Reason (buddhi) dedicated to Me, he, My devotee, is dear to Me." But

the repitition must be taken to indicate mere emphasis and not surely any difference between the two. Another instance of such repitition is found in the same verse in 'दृढनिश्चयः'

It was stated that there could be no creation without the Atman. But it must not be understood that Atman undertakes activities in the process of creation like a carpenter. Maya, which is different from the Atman, creates in the presence of the Atmán and Atman himself undergoes no change.

यथेक्षुरससंव्याप्ता शर्करावर्तते तथा।
अद्वयब्रह्मरूपेण व्याप्तोऽहंवैजगत्रयं ॥ (Atm.)

"Just as every part of sugar is filled up with the essence of the sugar-cane, the Atman though pervading in all the three worlds, remains ONE (as adwaya-brahman)". This makes it obvious that Atman remains the same in the process of creation.

पञ्चीकृतानन्तभावप्रपञ्चं पञ्चीकृतस्वावयवैरसंवृतं ॥
(Nar.)

"The created five elements forming, as it were, the limbs of the Atman, do not screen the Atman's vision: (Atman's vision which is not different from Atman.)" An illustration will make this clear. The light in a theatre exhibits the drama in action. The drama will not be visible without the light. But the light itself undergoes no change when the drama is being enacted. The mere presence of the light makes it possible for the drama to be enacted. Similarly, in the presence of the Atman, Maya creates.

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ (Gita 9-10)

"Under Me as supervisor, Nature (Prikriti) sends forth the moving and unmoving: because of this, O Kaunteya, the Universe revolves."

It was stated above that the mind is a particle of maya. How can that be illustrated? There is a basin filled with water. Separate a drop of water from the basin. The drop of water is like the mind and the remaining water in the basin is like maya. Thus mind becomes a particle of maya. Another illustration may be given. A number of wicks joined together and ignited gives a consolidated flame and a wick separated from the pack gives a smaller flame. The latter corresponds to the mind and the original flame corresponds to maya.

Where is the mind? It is conceived to be seated in the heart like a drop of water:

हृदयप्रतिष्ठं मनः ॥ (Sri Sankara.)

"The heart is the seat of the mind." The common idea is that the seat of thinking faculty is the head, so that whenever any reference is made to thinking faculty, one points to the head. But "knowledge of seeing, hearing etc., arising in the head is due to the influence of pranan." (Sri Sankara.) It is highly interesting to note what the Lord says in the Gita in connection with this:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥

(Gita 18-61)

"The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive Power (Maya), causing all beings to revolve, as though mounted on a potter's wheel." And the mind expands during the waking state and spreads right through the body when we get consciousness.

बुद्धेः पूर्णविकासोऽयं जागरः परिकीर्त्यते। (Var.)

"When the mind fully expands, it is said to be jagrut." This makes it clear that the foundation for creation is maya, buddhi being a spark of maya (cf. Page 7). In dreams the mind alone has activities, the sense organs having none. "Dream occurs when the sense organs cease functioning but the mind is active." (Sri Sankara). The mind being active in both the waking and the dreaming conditions, the two are treated to be similar.

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सः।
असद्रूपो यथा स्वप्न उत्तरक्षणबाधितः॥ (Yog.)

"Despite its activities, this world must be taken to be similar to a dream wherein things vanish the next moment." It must be remembered that during the waking state the sense organs cannot act independently of the mind.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते॥ (Gita 15-9)

"Enshrined in the ear, the eye, the touch, the taste and the smell, and in the mind also, He enjoyeth the objects of the senses". The mind is being controlled by pranan.

चित्तं प्रणेनसंबद्धं सर्वजीवेष्ववस्थितं ॥ (Yog)

"In all living beings, mind is controlled by pranan." But during sleep, it separates from pranan, contracts and finds its place in the heart like a drop of water as was observed:

आसु तदा नाडीषु सृप्तो भवति । (Cha.)

"Then through the nerves the mind enters the heart." But pranan alone exists during sleep. That is, "in sleep jnanam is not nullified. But there being no second thing (as maya), no dwaita knowledge arises". (Sri Sankara.) And so the mind has no activities in the sleeping condition, so that absence of consciousness is caused.

चित्ते चलति संसारो निश्चले मोक्षउच्यते। (Yog.)

"When the mind is moving, consciousness is caused. When it is unmoving, it is said to be moksha condition." Water is an apt illustration for maya; for, water itself has no activities, but when it expands and becomes steam, it gets activities. The activities of steam, for example, are plainly seen in a railway engine. Similarly the mind in the waking state gets activities.

संकोचविकासात्मक महामायाविलासएव सर्वोऽप्यविद्याप्रपञ्चः ॥

(Mah.)

"The whole Universe due to avidya is the result of contraction and expansion of maya." In identifying

maya, therefore, these two features—contraction and expansion—must be remembered.

Here, it would be useful to say a few words about Samadhi which is a function of the mind. Samadhi is concentration of the mind upon the Atman, resulting in the mind itself assuming the form of the Atman. Samadhi is best defined in the Annapurna Upanishad:

तदाप्रभृति मच्चित्तं ब्रह्माकारमभूत्स्वयं । (Ann.)

"Since then my mind by itself became (changed into) Atman." This definition is consistent with the following in the Yoga Sastra:

मनसोवृत्तिशून्यस्य ब्रह्माकारतया स्थितिः ।
याऽसंप्रज्ञात नामासौ समाधिरभिधीयते ॥

"An inactive mind (concentrating on Atman) takes the form of the Atman. This is called asamprajnata samadhi." But "the mind does not come into existence unless it has something to think about just as there can be no fire devoid of heat" (Sri Sankara.) Samadhi is in accordance with the ordinary function of the mind, wherein it creates the impression of any object which it may come across, even as the melted metal takes the shape of the mould into which it is poured.

यच्चित्तस्तन्मयो भवति । (Mait.)

"As is the object so is the impression." And the very moment an object is seen or thought about, an impression of that object is created quite involuntarily. In Samadhi, the mind remaining within the body is not influenced by sense organs. So it is not disturbed by

external things. The concentration of the mind being upon the Atman alone, absence of consciousness is caused, the mind being then identical with the Atman.

यदा सर्वाणि भूतानि समाधिस्थोनपश्यति।
एकीभूतः परेणासौ तदाभवतिकेवलः॥ (Ann.)

"When one (who is) in Samadhi sees not created things, then he becomes one with the Atman." Water is an apt illustration to the point. Water takes the form of any vessel, in which it happens to remain. Similarly, the mind assumes the form of the Atman, on whom alone it concentrates during Samadhi. Nevertheless, mind must be regarded as having an existence in Samadhi. The existence of mind in such a state may be likened to the existence of salt dissolved in water, the presence of salt being beyond the preception of the eye. If the mind does not exist, one in Samadhi would drop down as one in sleep. Such condition of the mind in Samadhi is likened to an unoscillating flame in a lamp which is not swayed by wind:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः॥

(Gita 6-19)

"As a lamp in a windless place flickereth not, to such is likened the Yogi of subdued thought, absorbed in the Yoga of the SELF." Thus the effect as well as the nature of the mind—concentration—is obvious. The illustration of the flame indicates the presence of the mind during Samadhi. When the mind gets deeply absorbed in the study of a particular thing, one becomes

unaware of what is taking place around him. "When the mind is elsewhere, one cannot see what is close to him." (Bri.) This feature of the mind is taken as an indication of the mind's inanimate nature. And therefore what is indicated in Samadhi is a steady mind, undisturbed by external conditions, the concentration of the mind being only and wholly upon the Atman alone, which will bring about the desired effect.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ (Gita 5-21)

"He, whose self is unattached to external contacts and findeth joy in the SELF, having the self harmoni[illegible] with the ETERNAL by yoga, enjoys imperisha[illegible] bliss."

Again, mind is naturally unsteady.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥
(Gita 6-

"For the mind (Manah) is verily restless, O Krish[illegible] it is impetuous, strong and difficult to bend. I deem[illegible] as hard to curb as the Wind." And so one in Sama[illegible] must avoid looking around him.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥
(Gita 6-

"Holding the body, head, and neck erect, immova[illegible] steady, looking fixedly at the point of the nose, w[illegible] unseeing gaze (Yoga must be practised for

purification of the self)." Being 'immovably steady', the concentration must be solely upon the Atman:

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

(Gita 6-26)

"As often as the wavering and unsteady mind goeth forth, so often reining it in, let him bring it under the control of SELF." "The strength of Yoga," says Sri Sankara, "consists in making the mind steady, which can only be effected by Samadhi or constant practice." And though a person in Samadhi becomes identical with the Atman, the impurities of the mind remain intact so that they revive during the waking state. Samadhi may therefore be regarded as a variety of the waking state. Such being the case, for one having a steady and unbending mind, Samadhi and waking state are one and the same. Though much has been said about Samadhi, here it must be pointed out that the best form of Yoga consists in staunch devotion to the Almighty Lord, who is within the easy reach of all.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

(Gita 6-47)

"Among all Yogis, he who, full of faith, with the inner Self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised." Such adoration of God makes Him easily accessible:

अनन्यचेताः सततं योमांस्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(Gita 8-14)

"He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Partha, of this ever-harmonised Yogi."

A few more words about Samadhi will confirm what has already been said about it. I have pointed out that mind comes into existence only when it has something to think about or when the eye sees a particular thing. Both these activities, thinking as well as seeing, make the mind active. It must be observed that the sight of things by the eye disturbs all the other sense-organs: "Sight covers the functions of all the sense-organs" (Sri Sankara.) Further, sight of things is the most important function; for, do we not place more reliance on the primary evidence of seeing than on hearsay? Therefore in order to have a steady mind, it must be purged of all its thoughts and it must also avoid the sight of external things.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ (Gita 6–4)

"When a man feeleth no attachment either for the objects of sense or for actions, renouncing the formal will (Sankalpa), then, he is said to be enthroned in Yoga." Such a free and steady mind may be compared to a motionless pendulam in a clock which does not move. And it is this mind that is fit for Samadhi:

अहमेव परंब्रह्म ब्रह्माहमिति संस्थितिः ।
समाधिस्सातु विज्ञेयः सर्ववृत्ति विवर्जितः ॥ (Tri.)

"I am the highest Brahman and Brahman is myself; such a state of mind which is devoid of all activities

must be understood to be the state of Samadhi." So a person in Samadhi must remain firm and steady like inanimate objects which cannot move.

उदासीनतयातेषु तिष्ठेन् घटपटादिवत्। (Adh.)

"One in Samadhi must be thoroughly indifferent and must remain like inanimate objects. This conception is consistent with:

सर्ववस्तुन्युदासीन भावमासनमुत्तमम्। (Tri.)

"An unattached indifference towards all created things is the best attitude." To conclude, the effect of Samadhi is most beautifully summed up in the Annapurna Upanishad:

यदा मनसि चैतन्यं भाति सर्वत्रगं सदा।
योगिनोऽव्यवधानेन तदा संपद्यते स्वयं ॥ (Ann.)

"When a Yogi steadily experiences in his mind the continuity and all-pervading nature of the Atman, he becomes one with the Atman."

I have quoted above a famous principle from Yogasikha Upanishad:

चित्तंप्राणेनसंबद्धं। (Yog.)

"Mind is controlled by pranan." It is interesting to note that this becomes the foundation of Yoga Sastra, the principle of which is to control the pranan with a view to control the mind:

नानाविधैर्विचारैस्तु न बाध्यं जायते मनः।
तस्मात् तस्य जयोपायः प्राणएवहि नान्यथा॥ (Yog.)

"The mind cannot be easily conquered by manifold external activities. Therefore its control is easy through pranan only, not otherwise."

Let me now place before Your Highness a few points about the nature of Atmaswarupam. It is jnanam 'ज्ञानरूपम्' (Yog.) Its nature cannot be expressed in simpler form. Jnanam becomes eternal or nityam, being absolutely different from the objects of Knowledge which are as perishable as things in a dream.

व्यतिरिक्तं जडं सर्वं स्वप्नवच्चविनश्यति । (Skn.)

"All created things (which are different from the Atman) vanish as things in a dream." But knowledge itself exists for ever unlike objects of knowledge An illustration will make my idea clear. A small quantity of fine gunpowder gets mixed up with a large quantity of mud. Ordinary observation fails to detect the presence of the gunpowder in the mixture. But the contact of fire with the mixture proves the presence of the gunpowder. One cannot therefore deny the presence of gunpowder in the mixture even before fire is brought in contact with it. Similarly jnanam exists independently of any object of knowledge. "Knowledge enables all objects of knowledge to come to light as a lamp throws light upon things around it. But knowledge does not cease to exist merely because of the absence of an object of knowledge even as a lamp which does not cease to shine merely because there is nothing around it." (Sri Sankara.) That knowledge is eternal is also seen from the sleeping state. Though we are unaware of anything during uninterrupted sleep, we are able to assert after getting up that we slept well. This knowlege is not derived by the use of sense-organs which do not function during sleep. And one must

...nt that recollection of unknown things is an impossibility. Such recollection after sleep without the sense-organs functioning therefore indicates that Atmaswarupam is jnanam and that jnanam is eternal.

ज्ञानं ज्ञानवतामहम् । (Gita 10-38.)

"The Knowledge of knowers am I."

Let me now request Your Highness to allow me to conclude this short lecture on Jnanam by reciting what the Maharshis and Siddhas exclaimed with boundless joy when they had the darshan of the viswarupa of Bhagavan SRI KRISHNA:

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ (Gita 11-21)

"Banded Maharshis, Siddhas, cry: "All hail!",
Chanting Thy praises with resounding songs."

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PALGHAT.